

CHURCH RECORD.

"Go ye into all the world, and preach the gospel to every creature."—*St. Mark.* xvi. 15.
"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev.* xiv. 6.

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An Appeal in behalf of Christian Missions, by the learned Bishop Hurd, the friend and correspondent of Warburton.

Look on the various wild and uncivilized tribes of men, of whatever name or colour, which our ambition, or avarice, or curiosity, has discovered in the new or old world; and say, if the sight of human nature, in such crying distress, in such sordid, disgraceful, and more than brutal wretchedness, be not enough to make us fly with ardour to their relief and better accommodation.

To impart some ideas of order and civility to their rude minds, is an effort of true generosity: but, if we can find means at the same time, or in consequence of such civility, to infuse a sense of God and religion, of the virtues and hopes which spring out of faith in Christ, and which open a scene of consolation and glory to them, who but must regard this as an act of the most sublime charity?

Indeed, the difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian missionary, require a more than ordinary degree of that virtue; and will only be sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth, with the zeal of an apostle and the constancy of a martyr. We have seen him forsake ease and affluence; a competency at least, and the ordinary comforts of society: and, with the gospel in his hand and the Saviour in his heart, make his way through burning deserts and the howling wilderness—braving the rage of climates, and all the inconveniences of long and perilous voyages—submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners—watching the dark suspicions and exposed to the capricious fury, of impotent savages—courting their offensive society; adopting their loathsome customs; and assimilating his very nature, almost, to theirs—in a word, *enduring all things, becoming all things, in patient*

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hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

I confess, when I reflect on all these things, I humble myself before such heroic virtue; or, rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.

The power of Religion has, no doubt, appeared in other instances—in PENANCES, suppose, in PILGRIMAGES, in CRUSADES: and we know in what light they are now regarded by reasonable and judicious men.

But let not things so dissimilar be compared together, much less confounded. Uncommanded, useless, sanguinary zeal, provokes your contempt and abhorrence; and, with reason: only remember, for pity's sake, under what circumstances of ignorance and barbarity the provocation was given. But when the duty is clearly enjoined by the Redeemer himself, when no weapon is employed by the enterprising adventurer but that of the Spirit, when the friendliest affections prompt his zeal, and the object in view is eternal life—when, I say, the authority is unquestionable, and the means blameless, the motive so pure and the end so glorious—O! let not the hard heart of Infidelity profane such a virtue as this, with the disgraceful name of FANATICISM OR SUPERSTITION.

Nay, candour, methinks, should be ready to make allowance for some real defects or miscarriages, which will ever attend the best performances of mortal men. What, though some error in judgment, some impropriety of conduct, some infirmity of temper, I had almost said some imbecility of understanding, be discernible in the zealous missionary—something, nay much may be overlooked, where so much is endured for Christ's sake. It is enough that the word of the cross is preached *in simplicity and godly sincerity*. He, whose *strength is made perfect in weakness*, will provide that even the frailties of his servants contribute, in the end, to the success of so good a cause, and the display of his own glory.

Thus much I could not help saying on the behalf, and in admiration, of a CHARITY, which intends so much benefit to the souls of men; which brings out so many shining virtues in its ministers, and reflects so much honour on the Christian name. They that feel themselves unworthy to be made the immediate instruments of carrying on this great work of conversion among savage tribes and infidel nations, should bless God for the nobler gifts of zeal, and resolution, and fortitude, which he has bestowed on others; and should promote it by such means as are in their power—by their countenance, their liberality, their counsel; by a strenuous endeavour, in this humble way, to

spread the honour of their Saviour, and the invaluable blessings of his religion, to the end of the world.

Thus shall we act as becomes the professors of that religion, which is divine, universal, perfect; in one word, the gift and the likeness of Him, who is *the same yesterday, and to-day, and for ever.*

AFRICA.

Doubts are sometimes entertained whether missions among the Heathen are attended with success. As the readiest means of dissolving those doubts, we would present to our readers the two following portraits. The first describes the state of Regent's Town, a part of the colony of Sierra Leone, at the time the Rev. Mr. Johnson, a missionary, of the Church Missionary Society, entered upon his labours, and the last its state after the lapse of about four years.

Regent's Town in 1816.

"Mr. Johnson was appointed to the care of Regent's Town, in the month of June, 1816. On looking narrowly into the actual condition of the people entrusted to his care, he felt great discouragement. Natives of twenty-two different nations were there collected together; and a considerable number of them had been but recently liberated from the holds of slave-vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away: it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in the state of marriage: some were soon afterward married by the late Mr. Butscher; but all the blessings of the marriage state, and of female purity, appeared to be quite unknown when Mr. Johnson arrived among them. In some huts, ten of them were crowded together; and, in others, even fifteen and twenty: many of them were ghastly as skeletons: six or eight sometimes died in one day; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds: many devil's houses sprung up: and all placed their security in wearing gregrees. Scarcely any desire of improvement was discernible: for a considerable time there were hardly five or six acres of land brought under cultivation; and some who wished to cultivate the soil were deterred from doing so by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others

subsisted by thieving and plunder: they would steal poultry and pigs from any who possessed them, and would eat them raw; and not a few of them, particularly those of the Ebo nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they received from government."

Regent's Town in 1820.

"Regent's Town is laid out with regularity: nineteen streets are formed, and are made plain and level, with good roads round the town. A large stone church rises in the midst of the habitations: a government-house, a parsonage-house, a hospital, schoolhouses, storehouses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people: all are farmers; gardens, fenced in, are attached to every dwelling: all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles: there are many rice-fields; and, among the other vegetables raised for food, are cassadas, plantains, coco, yams, coffee, and Indian corn. Of fruits, they have bananas, oranges, limes, pine-apples, ground nuts, guavas, and papaws: of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls. A daily market is held, for the sale of articles; and, on Saturdays, this market is large and general.—Many of the negroes, besides the cultivation of the ground, have learned and exercise various trades: 50 of them are masons and bricklayers; 40, carpenters; 30, sawyers; 30, shingle-makers; 20, tailors; 4, blacksmiths; and 2, butchers. In these various ways, upward of 600 of them maintain themselves; and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government to which they pay the most grateful allegiance.

"The appearance and manners of the people have improved in an equal degree. They are all now decently clothed: almost all the females have learned to make their own clothing. About 400 couple are married. They were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries: not a drum is now left in the town. In six months, only six deaths occurred; while, in three months, forty-two children were born. Not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months; nor had any drunkenness been witnessed. The attendance on public worship is regular and large—three times on the Sunday; on an average, not less than 1200 or 1300 negroes; while Mr. Johnson's first congregation amounted but to nine. At morning and evening daily prayers, not less than five hundred

are present. The schools, which opened with 90 boys and 50 girls, with 36 adults, now contain upward of 500 scholars.

"These were great encouragements to Mr. Johnson in his labours: but this is far from all. Religion has made great progress among them: great numbers, after due probation, have been baptized. All have abandoned polygamy, gregrees, and devil-worship. The baptized are in the habit of regularly partaking of the Lord's supper. The converts are earnest for the salvation of their country-people, and are continually going to them to persuade them to embrace the gospel: and they are equally anxious for their mutual edification; Mr. Johnson seldom visiting a sick communicant without finding some of his Christian brethren or sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the divine word, that Mr. Johnson has withheld from the society many of the indications of Divine grace among his negroes, lest they should appear incredible. And let it not be forgotten, that it has been the plain and simple preaching of the mercy of God, as displayed in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of government, and of producing this mighty change."

THE JEWS.

Among the efforts which are making to evangelize the world, it is delightful to contemplate those which are directed to bring into the fold of Christ the once peculiarly favoured people of God. The situation of the Jews is one of singular interest, not only because it is important to bring them within the reach of the gospel salvation, but because they are a people whose history is connected with some of our most sublime, and, at the same time, tender, recollections. It is utterly impossible but that the Christian, while he feels deeply interested in the spiritual welfare of mankind, will, at the same time, be disposed to say with an extraordinary emphasis—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The celebrated Dr. Pinkerton, the zealous and indefatigable agent of the British and Foreign Bible Society, in one of his late communications to the committee of that body, gives some intelligence of a remarkably interesting character, in reference to the Jews; tending, in a very great degree, to show that the time is rapidly advancing when these descendants of Abraham shall be enlisted under the banners of *Him* who "was before Abraham." It is stated, that, in a district comprehending Russian and Austrian Poland, and a part of Turkey, there are

at least, three millions of Jews to be found, and that, among them, there is, not only an unusual spirit of inquiry upon the subject of the Christian religion, but a very remarkable readiness to receive the New Testament. Dr. Pinkerton states, that, as he travelled through their towns, they often exclaimed, "Here comes the Bible man, and he will give us Hebrew New Testaments." There is one circumstance which would almost exceed the bounds of credibility, were it not attested by such unquestionable authority as Drs. Pinkerton, Henderson, and Patterson, *viz.* that, in one of these districts, which contains a population of 16,000 Jews, there is a Bible Society in the most active operation, the most zealous supporters of which, are *the Jews*. "This is the Lord's doing, and it is marvellous in our eyes." There is also a society established in Holland, by the united efforts of Jews and Christians, the express purpose of which is to teach the children of the poorer class of Jews to read the scriptures in their own language. These efforts, together with the increasing success of the London and other societies for the conversion of the Jews, afford us the most animating prospect. From the disposition every where evinced by the Jews to regard the Christian religion with less abhorrence, and, in many cases, with favourable consideration, we feel that the opportunity has arrived which calls imperatively upon the followers of the Lord Jesus Christ, to exert themselves in this cause. The London Society, under similar impressions, has at length established a seminary, for the purpose of instructing missionaries to the Jews, and, some considerable time ago, there were six students. By the zealous exertions of those missionaries, who are now labouring among the German Jews principally, immense good has been done. It is not the object of this paper to go into the details, as they are too numerous to be given in the compass of our limited pages; but if the Christian would have his heart gladdened by this prospect of daily accessions from this people, made to the flock of Christ, let him read the proceedings of various societies as occasionally noticed at length in the *Christian Observer*. There is also much interesting matter in the communications of the missionaries to Palestine, Fisk and Parsons; the latter of whom, however, has finished his course.

It is gratifying to us to be able to state, that, the most magnificent of the plans to promote the end in view, are now carrying on by those peculiarly attached to our own communion; and, while we rejoice in every effort whose object is the glory of God, in the salvation of men, we may be permitted to remark, that the Church of England takes the lead in the Christian world, for the most astonishing efforts of benevolence. Our own church in this country, as yet, has been enabled to act

only a very subordinate part. We trust, however, that the time is not far distant, when her members shall feel the responsibilities now resting upon them, and join with their whole soul in the glorious work of diffusing, by missionary and other means, the knowledge of the Lord Jesus Christ.

On giving to Missionary Objects cheerfully or grudgingly.

“The offering which we make is one of principle, of conscience, and of free-will,—not of necessity. That contribution which is given with reluctance, extends a dampening influence, perhaps more than equivalent to the benefit of the gift. On the contrary, a small gift, tendered with a willing and a ready heart, by the spirit which it excites and communicates, outweighs, in its actual benefit as well as in its real merit, all the ponderous offerings of an ungracious hand. He that hath much, and he that hath little, should both give gladly, if they are in earnest in promoting the common interest.”

DOMESTIC INTELLIGENCE.

The Convention of the Diocese of Pennsylvania met in Philadelphia on the 7th May, at which were assembled twenty of the clergy, and lay delegates from twenty-three churches. The Right Reverend Bishop White reported, in his address to the Convention, that he had, within the past year, confirmed 190 persons, and ordained one priest and four deacons.—The number of clergy in the Diocese is thirty, and of parishes forty-two.

On Sunday, 30th June, the holy rite of confirmation was administered, by the Right Rev. Bishop White, to thirty persons, in St. Paul’s Church, in this city.

We understand that the Episcopal congregation at New Castle, Delaware, which is among the oldest in the country, is engaged in rebuilding the parish church, under the gratuitous direction of Mr. Strickland, architect, of this city.

The ladies of Penn Township, Philadelphia, established in March, of this year, an association for the support of a missionary, and to promote the erection of a church in that township. Their exertions have enabled them to employ a missionary. A lot, and part of the materials for the church, have been presented.

At the opening of the late Convention of the Diocese of Pennsylvania, on the 7th May, the Rev. Wm. Thompson, deacon, minister of Trinity Church, Pittsburgh, was admitted, by the Right Rev. Bishop White, to the holy order of priests, and Mr. Richard U. Morgan was ordained deacon.

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On Wednesday, May 1st, the Right Rev. Bishop Hobart held an ordination in Trinity Church, New York, and admitted Mr. Alonzo P. Potter, tutor in Union College, Schenectady, to the holy order of deacons.

We observe the recent consecration of an Episcopal church, under the name of St. Luke's Church, at Greenwich, near the city of New York. The congregation is under the pastoral charge of the Rev. George Upfold, M. D. The edifice is of brick, in a plain style of architecture; its dimensions are 48 feet in width, by 65 feet in length, with a tower in front, eighteen feet square, and 56 feet high, surmounted by a plain battlement; it contains on the ground floor 106 pews, and in the gallery, which extends only across the front, a commodious organ loft, with 16 pews, and the whole expense of the building is about eight thousand five hundred dollars.

The tenth annual report of the Society for the Advancement of Christianity in Pennsylvania has been presented to the public eye, and it is with the deepest regret that we notice the limited nature of its operations during the last year. Upon the exertions of that society depend, in a great degree, the extension of our church, and the establishment of our principles within the diocese: and we ardently hope that Episcopalians will no longer remain insensible to its high claims upon their liberality. Can they resist the following appeal, extracted from the report of the trustees.—“New avenues of usefulness have been opened, and new and earnest solicitations from various quarters for ministers are daily heard. What is to be done? We have arrested the attention of the Episcopalians who are scattered throughout the state; they have been visited by our missionaries; their hopes have revived. We have encouraged them to proceed, and we are pledged to use our best and most strenuous exertions to enable them to establish the church of the living God in the wilderness. Grant us the power, and all that has been promised will be fulfilled. The glory of the Lord has arisen upon Zion. She is destined to be the joy of the whole earth. Let us hasten with gladness to repair her waste places. Let us contribute according to our means, and the blessing of thousands who were ready to perish, will rest upon us.”

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